SHELTER

342 Semipermanent dwelling house.- Thatch or tule mat-covered dwelling house (mohoŝt) was circular, dome-shaped, one-family house, about 8-10 ft. high at top of dome, some 20 ft. in diameter, although for large family dimensions enlarged. Floor for house was dug out about 6-12 in. (SM), or "not dug out at all" (FP); willow poles (u·'ut) from Salix laevigata Bebb. (ha·l), about 2 in. in diameter, were stuck in ground 3 ft. or so apart to form circle; tops of poles were bent inward and attached to round hoop (olo·igin) some 2 ft. in diameter which was fastened inside at top of dome, for smoke hole. Bands (u·mat) of willows 2 in. in diameter, spliced and tied with withes when necessary, were laid horizontally 1-2 ft. apart around frame of house. Armfuls of brush from Chrysothamnus sp. (ŝi·bapul) were piled over frame and secured by second series of bands; outside of structure then plastered with wet clay. Finally tule mats (paht) were laid over clay; mats secured by third series of bands.

Door (yIhpal) of house faced E to catch morning sun (FM); door wicket-shaped, about 2 ft. wide, 4-4 1/2 ft. high; lower horizontal bandings on house stopped short on both sides of doorway. Tule mat hung over door; Tübatulabal houses had no porchlike entrance way, such as Northfork [[71]] Mono houses had (Gifford, 1932 b, pls. 2b, 3c), but were similar in structure to tule house of Owens Valley Paiute (Steward, 1935, pl. 3c).

[372] Fire was built in shallow pit in center of house, immediately beneath smoke hole. Men procured willow poles and set up house frame, women gathered brush and tules, made tule mats. Mat-covered houses were "drier, and warmer" than plain brush and mud-covered houses, but "some people were too lazy to get tules" (SM, FP) so their houses lacked tule covering. Houses could be set [221] up in single day; lasted 2-4 years (MM). In winter families cooked, ate, worked, and slept in these houses.

● 352 House furnishings scanty; tule mats were spread on floor; beds consisted of tule mats with cylindrical heap of earth piled up under one end of mat for pillow. Bearskin, deerskin, rabbitskin blankets used for coverings; in daytime sleeping mats and coverings rolled up, shoved against side of house out of way. Man and wife slept next to each other, feet toward fire; children slept on opposite side of house, in [841] same position. Menstruating women stayed inside family living house or camp; did not occupy separate menstrual hut.

178 342 [22] Most of Tübatulabal now live during all or greater part of year in one-room frame shacks; about 20-30 years ago they built rectangular gabled houses with partitions and fireplaces which were nonaboriginal in ground plan, but constructed from native materials. Cottonwood posts were used for uprights and roof beams; tules, doubled over series of horizontal willow

482 415 Conical pack basket.- Acorns, piñons, camp equipment, firewood transported by women in conical pack baskets (wo·niht); baskets carried well up over shoulders by means of pack strap (poŋgon), center of which passed across forehead or across chest (MM); 2 ends of strap were fastened to 2 buckskin loops set into basket. Basketry cap protected forehead. Conical carrying basket said never to have been used inside carrying net (SM, PN); RP, however, remembered having seen her grandmother carrying pack basket "in some sort of net."

482 372 Firewood, if not carried by women in pack basket, was tied into load with native rope and load, attached to rope which passed over chest, carried by women on back (FP, PN). Men sometimes packed home large pieces of firewood, carrying such over shoulder (SM).

483 415 Carrying net.- Men used carrying net (tambahal) exclusively (SM), to pack home deer, other large game, also when trapping eagles; net, with burden inside, slung over one shoulder and passed downward across chest.

415 482 Basketry water bottle.- Water carried by men, women, in pitched basketry water bottles (iwat); such bottles also used for storing water at dwelling place. They were carried on back, by means of pack strap, ends of which were attached to 2 loops set into side of bottle, similar to loops on pack basket (supra). Small girls packed their own water in small pitched bottles, during trips over dry areas.

352 854 Baby carriers.- Two types of baby carriers used; babies, from time of birth up to about 5 months old, kept on small cradle (wodawlil), "just the size of a little baby." This cradle consisted of an oval frame, 21 in. or so long, with parallel rows of small willow sticks laid transversely across frame. Single oak branch, 1/2 in. in diameter, peeled, and 2 ends bound together with sinew or twine to form frame. Tules wrapped around edge of frame, and small tule mat (paht) put over transverse rods; cradle lacked hood. Infant lay on it, wrapped in soft tanned wildcatskin; when infant nursed, mother held cradle in crook of arm; carried child about in same manner. No specimen of such cradle obtained, but FP said she had made one such for youngest grandchild few years ago.

Between ages of 5 months and year, child "crawled around indoors," but if mother had work [[71]] to do outside she tied baby in Y-shaped cradle (umbo·al), similar to Yokuts, Kitanemuk cradle (Kroeber, Handbook, 535, fig. 48d), save that length of stick below crotch shorter in Tübatulabal specimen. Forked branch of Fremontia californica Torrey (u'upul) peeled, used for frame (naši·la·'waga·na'). One cradle (1-28570) measures 31 1/2 in. overall, 28 in. from crotch to top, has 10 crossbars lashed to frame with

352 854 deer sinew (tohi·lIŋ tapn); all bars except bottom one bound on underside of frame. Second specimen (1-28571) measures 43 in. overall, 35 in. from crotch to top; has 10 crossbars, nailed to frame as above; both specimens made and used by SWN. Both these cradles lack hood (ku·man); formerly tule hood, narrow at sides where it was fastened to cradle near top, and wider across central section, would have been attached to such cradle (SM, FP); strings of beads, which served to amuse child, depended from hood. Child [482] lay on tule mat, wrapped in wildcatskin, tied down with native twine. Woman packed cradle on back, using pack strap; when she arrived at destination she leaned cradle up against tree or boulder, in shade, planting sharpened end of forked-stick frame in ground.

301 352 562 Sex of child occupying cradle not indicated by any sort of decoration on either type of cradle (all informants); repeated questioning on this point always brought negative response.

501 226 Rafts and ferriage; horses.- Large green tules (ši'i·bI·l), Scirpus acutus Muhl., from 6-8 ft. long, were tied with native twine into bundles of 4; these bundles were laid side by side and lashed together with native rope to make raft (ni·ht) 6-8 ft. long, 6 ft. wide (SM). This raft was square at both ends and not built up on sides; could carry 2 men and was used for [221] spearing large fish on smooth stretches of Kern r. or on former lakes in South Fork valley, during winter only. Such raft serviceable only so long as tules remained wet; when tules dried out, raft became leaky, was discarded. Single individuals made such, but any man might use raft; when not in use, rafts kept drawn up on river bank.

Willow pole 6-7 ft. long, 2-3 in. in diameter, pointed at one end, used to propel raft. Man doing poling either stood or sat, shifting pole from one hand to other, while second man speared fish.

501 481 Kroeber mentions "balsas of bundled tules, with a keel, a slender prow, and a square stern, (which) were made" by Tübatulabal (Handbook, 608); this information evidently based on Powers' statement (Powers, 393), obtained from widely-traveled Tübatulabal named Chico at Tule River reservation (Powers, 394). None of my informants knew anything about craft such as Powers describes. Garcés "supplicated [the Indians] that they should make a raft" to take him across unaugmented Kern, "and they answered me that they knew not [how to do so]. They conveyed me across between four of them by swimming, two taking me by the arms, and the other two by the body" (Garcés, 281). Garcés' statements accord with PW's assertion that goods or young children were ferried across large streams on men's backs, and SM's that men, women, children were all good [221] swimmers, and that tule rafts were used only in winter, for very specialized purpose. Pots, large